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THE COMMENTATOR:
OR
A GUIDE to the *clear comprehension*, and *pious use*, of the LITURGY.

No. XIII.—THE LITANY, continued.

In the preceding Intercessions, we have made supplication for the supply of our spiritual wants. We now turn our prayers to those which relate more immediately to the body, beseeching God, who alone is our refuge and strength, and is a very present help in trouble, “to succour, help and comfort, all who are in danger, necessity, and tribulation.” In a more particular manner, we pray for the preservation of all “travelers,” “all women in the perils of child-birth,” “all sick persons, and young children.” We pray for the “prisoner,” and the “captive;” for the “orphan,” and the “widow;” and in general, for “all that are desolate and oppressed.” While, then, we recommend these to the care and mercy of God, let us ever be mindful to accompany our prayers with our good deeds: Let us remember that to visit the fatherless and widows in their affliction, and to assist and relieve the distressed, is a principal part of true religion, and a peculiar and indispensable duty of a disciple of Christ.

The next petition is one of the shortest, but the most comprehensive of all; “that it may please God

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to have mercy upon all men.” This prayer, which is the dictate of reason and humanity, is in perfect accordance with the scriptures. These teach us that the God and Father of all men, is good to all; that his tender mercies are over all his works; and that his blessed Son has tasted death for every man. Our prayers, therefore, should not be limited by any imaginary decree of absolute reprobation, but our charity should be coextensive with the mercy and goodness of God.

In the same spirit of true christian benevolence, and in conformity with the practice as well as the precepts of our divine Redeemer, we proceed to pray even for our “enemies, persecutors, and slanderers;” that it may please God “to forgive them, and to turn their hearts.”— And this petition we offer, not so much for our own sakes, and our own relief, as on their account;— that, their hearts being changed, they may be restored into a state of salvation; which no man can be in who lives in hatred and enmity, or who persecutes or slanders his neighbour: for “he that loveth not his brother, abideth in death.”

The intercession which follows, seems to be taken from a petition in the Lord’s Prayer: for when we beseech our heavenly Father “to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them,” it is in effect to say, “Give us this day our daily bread.” This pious supplica-

tion acknowledges God as the giver and preserver of all good things; which were first created by his word, before there were any second causes to produce them, and which are still preserved and continued to us by his all-powerful and bounteous hand. He visiteth the earth, and watereth it, and bringeth forth food out of it: He prepareth the corn to cover the valleys, he clotheth the pastures with flocks, and crowneth the year with his goodness; filling our hearts with food and gladness. But let us remember that he can, with equal ease, turn the rivers into a wilderness, and the water-springs into a dry ground; that he can change a fruitful land into barrenness, for the wickedness of them that dwell therein, and that except the Lord bless the earth, their labour is but vain that cultivate it.

The next Intercession, is the most important in the Litany. In it we beseech God "to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of his Holy Spirit, to amend our lives according to his holy word."—True repentance is a primary condition of the forgiveness of our sins, and in the scripture sense of this duty, it is no light or transient work. It imports a sincere change of mind; a turning from sin, with an abhorrence of its evil nature, and dreadful tendency. It is attended with deep humility and sorrow of heart, and it terminates in the reformation both of the heart and life.—In that part of the intercession which relates to our forgiveness, we notice a threefold distinction; "sins, negligences, and ignorances." By the first may be understood our more gross and deliberate transgressions, which should fill us with the deepest sorrow and remorse. By the second, those lesser sins into which we daily fall, through inadvertency, carelessness or surprise; and which should be sincerely repented of, that we

may be daily renewed in the spirit and temper of our minds. And by the third, those ignorances which are only so far criminal as they are voluntary, or attributable to a neglect of the proper means of obtaining knowledge. For all our various and multiplied offences, we must daily ask forgiveness; beseeching God that he would "endue us with the grace of his Holy Spirit, that we may amend our lives according to his Holy Word." Without the help of this grace we can do nothing. Our mind is naturally blinded by sin, our judgment is corrupt, and our will perverse. It is the Holy Spirit only that can enlighten our minds, and renew and sanctify our hearts; and without his renovating influences we shall remain dead in trespasses and sins. But, thanks be to God! we have a sure word of promise that this assistance of the Spirit shall be given to all who ask it. With what sincerity and fervency ought we then to pray for the graces of the Holy Spirit, to guide us into all truth necessary to our salvation, and to enable us to regulate our lives according to the dictates of God's holy word.

After we have gone through the preceding deprecations and intercessions, the Church endeavours to raise our desires of audience and acceptance to the highest possible fervency. For this purpose she has furnished us with a few earnest and affectionate supplications, to be uttered, with a pious sort of emulation, alternately by the Minister and the people. In the importunity of our devotions, we implore the Redeemer by his *divinity*, as the "Son of God," to hear our prayers. And we invoke him by his humanity and sufferings, as the "Lamb of God that taketh away the sins of the world," to "grant us his peace, and to have mercy upon us."

Here the Rubrick in our American Service permits us to pause, and to pass over that part of the Litany

which is commonly called the *Supplications*, till we come to the last prayer. But the discretionary part is so excellent and so fervent, that it will seldom be omitted, unless there is some imperious necessity for abridging the service. And in those Congregations where it is thought expedient generally to omit it, propriety would seem to dictate the use of it, on all the more solemn seasons of the Church.

The part of the Litany which is termed *The Supplications*, was compiled from more ancient services about six hundred years after Christ, when the barbarian nations began to overrun the Christian countries; but if we consider the troubles of the Church militant in every age, and the enemies with whom the good man is constantly environed, we shall perceive that this part of the service is proper and pertinent at all times.

The supplications commence, like the beginning of the Litany, with an invocation to the glorious Trinity for "mercy." For the repetition and reiteration of the petition is supposed to be addressed, first to the Father, secondly to the Son, and thirdly to the Holy Ghost. If we reflect how constantly we stand in need of mercy, we shall be convinced that we can not ask it too often. It is a request which the greatest sinner may make successfully, if he makes it with true penitence; and it is one which the greatest saint has daily need to make, under a sense of his continual infirmities.

The main object of the supplications is to enforce the foregoing deprecations and intercessions, with the greatest possible importunity; only adding a few petitions in reference to our preservation. But such was the pious humility of the ancient Christians, and so high was their veneration for the Lord's Prayer, that they thought no office of their own compleat without it; and that it could not, therefore, be omitted in

the Litany. It is introduced in this place, to supply whatever defects there may be in the preceding parts; and to introduce and sanctify all that follows; which is only a larger paraphrase of the two last petitions of this divine form.

After the Lord's Prayer, two short petitions are added. They are taken from the words of the Psalmist, and are to be repeated alternately by the Minister and people. "O Lord, deal not with us according to our sins." "Neither reward us according to our iniquities."

Before proceeding to the subsequent Collect, which is commonly called "a prayer against persecution," the Minister is instructed to say, "Let us pray." This admonition is sometimes used to denote the change from one kind of prayer to another; and the repetition of it here, towards the close of the service, is happily calculated to remind any who may be growing languid or inattentive, in what an important work they are engaged.

Though the prayer against persecution, was first introduced during a calamitous state of the Church, it will be but too seasonable in every age, till one of truer piety shall come than any that has yet been known, or is likely soon to take place. In our present state, we are at all times liable to many "troubles and adversities," and exposed to many evils from the "craft and subtlety of the devil," as well as the machinations of wicked men; and from all these we should pray to our merciful Father to save and deliver us.—In the introduction to our requests, we are taught to profess our reliance on the divine mercy, which is ever ready to extend itself to the truly contrite heart." Our first petition is, that God would "mercifully assist our prayers," by his Holy Spirit, which is designed to help our infirmities, and to make intercession for us.—We then pray, that he would gra-

ciously prevent the evils which threaten us, and remove those we labour under; that "being hurt by no persecutions," we may evermore celebrate his goodness, and give thanks to our Almighty Deliverer, "in his holy Church, through Jesus Christ our Lord."—Here, instead of the usual "Amen," the people offer up a short prayer for help and deliverance, borrowed from the Psalms;—"O Lord, arise, help us, and deliver us, for thy name's sake." To this response, the Minister replies with a sentence taken from the forty fourth Psalm; pleading with God, and suggesting to us, "the noble works" done by him for his Church; which, if we have not seen with our eyes, we "have heard with our ears" from the holy scriptures; "our fathers having declared them to us," partly as performed "in their days," and partly "in the old time before them."

And since the arm of the Almighty is not shortened that it cannot save; nor his ear become heavy, that it cannot hear, the Congregation again respond in the same words as before, only changing one of them for another still more significant; beseeching help and deliverance, for the "honour" of God:—not for any merit of our own, but for his own glorious perfections, and the instruction of his creatures, that we and all men may learn to love and praise and serve him. And to this we are indispensably bound, even while the most painful view of our sorrows and wants is present to our minds; and, therefore, in the midst of these supplications, we are taught to ascribe that glory to the sacred Trinity, which ever has been, and now is, and ever will be, its due, whether infinite wisdom allots to us prosperity or adversity.

The doxology is followed by a few other alternate supplications, which we finally sum up in the words of the Psalmist; "O Lord, let thy

mercy be shewed upon us;" "as we do put our trust in thee."

After these short petitions and responses, we are furnished with an admirable prayer for grace to sanctify our troubles. In this we address ourselves to our heavenly Father, who knows whereof we are made, and discerns as well what we now suffer as what we are able to endure, and beseech him to "look mercifully upon our infirmities," and to "turn from us all those evils that we most justly have deserved." But if it does not seem good to infinite wisdom to preserve us from trouble, the next thing that we should desire is, that we may have faith and strength to bear it. We are therefore taught to pray, "that in all our troubles we may put our whole trust and confidence in God's mercy." If we have faith to do this, we may have a shield that will quench all the fiery darts of the wicked one, and amidst all the adversities and afflictions that may beset us we shall remain firm and unshaken. We may be troubled on every side, yet we shall not be distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.—There is indeed nothing more consoling in the day of affliction than a firm trust in the divine mercy; but if our faith be not well grounded, there is no state more dangerous. We therefore add to our former petitions this last request, that we may "evermore serve God in holiness and pureness of living, to his honour and glory, through our only Mediator and advocate, Jesus Christ our Lord." Unless we live a life of holiness, while we profess to trust in the divine mercy, our faith is mere presumption, and our confidence nothing but groundless expectation. They only have just cause to trust in the mercy of God, who obey his laws and do his will. Let us then be careful that our holiness be equal to our faith, in the time of affliction. It is compar-

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ON RELIGIOUS INSTRUCTION.

atively easy to serve God in the season of prosperity, but adversity is the furnace that tries our piety. The hypocrite and the self-deceiver fall off as their temporal comforts vanish. But he who desires and determines "evermore to serve God in holiness and pureness of living," evinces that he does this out of choice and from a sense of duty, and that he delights in such a course of life. Such a man will maintain his integrity under the heaviest chastisements. Considering his afflictions as sent for his correction and amendment, they will but draw him nearer to his God; and appropriating the language which the Psalmist ascribes to his ancient people, he will say, "My heart is not turned back, nor my steps gone out of the way; no, not when thou hast smitten me into the place of Dragons, and covered me with the shadow of death."

The General Thanksgiving, the Prayer of St. Chrysostom, and the Benediction, which stand at the close of the Litany, have already been noticed in our comments on the Morning Service.

Having thus gone through with the daily Morning and Evening Prayers, the Commentator here suspends his labours. If he should think it expedient at a future day to resume them, it will be but to offer a few remarks on some of the occasional offices of the Church.—Adverting to what he has already done, he would desire to unite with his readers in the following devout Collect of the Church:—

"Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. AMEN."

C.

I have read with much pleasure, a sermon by the Rev. J. C. Rudd, designed to enforce the duty of religious instruction, from Joel i. 3. *Tell ye your children of it, and let your children tell their children, and their children another generation.* This is a sensible and well written discourse. My design in thus noticing it, is to extract some observations of the author on the important subject of which he treats; and at the same time, to afford the readers of the Churchman's Magazine, a specimen of the style and ability with which the sermon is written. After some just observations on the duty of religious instruction, the author alludes in the following paragraph, to some opinions entertained by a large body of Christians in this section of our country, which I do not recollect to have seen discussed, and which, from their nature and tendency, demand an animadversion.

"Notwithstanding, it must be admitted as one of the most gratifying subjects of contemplation furnished by the times in which we live, that much care is bestowed upon religious instructions, there is no doubt great room for improvement. Too many are to be found, who do not enter as they should upon this business, and seem to regard it as a matter of trivial importance. Resting much of their dependence upon a mysterious, sudden, and irresistible operation of the Holy Ghost, they apparently neglect those means which have been ordained for fostering the teachings of the spirit, and furnishing outward proofs of internal holiness. But if all such persons would take the trouble to read the sacred volumes with a view to the attainment of religious information, and a knowledge of their

duty, they would soon find their mistake. They would see how often attention is urged to the proper instruction of the young, and how frequently the performance of the duty is commended, and made an evidence of the presence and favour of God." The author then quotes several passages of Scripture, in proof of his assertion; and remarks, "when the world had God himself for an instructor, it would appear to have been the duty of parents, to insist that their children should observe all the outward requirements of the Jewish ritual. And it is much to be lamented that this idea is not more prevalent now. It is beginning in the wrong place, to say that the young ought to become serious, devout and alive to religious feelings, before they enter upon obedience to the ordinances of the Gospel. The first thing is to obey God, whether it be in the moral precepts which he has laid down, or the ordinances enjoined by him. It is no excuse to say, we do not feel fit to enter in earnest upon a religious life. The fact is, our first business is to obey the laws of Jehovah, and resort to his ordinances, that we may feel—that we may have suitable tempers—that we may grow in that grace which we profess to want. The first step is obedience; and the next is, to make our lives conformable to the professions we make." Perhaps it ought to have been here stated, to prevent misrepresentation, that the grace of God is freely offered to every one, to enable him to obey the divine precepts, whether they relate to faith or practice.

After illustrating and enforcing the duty of religious instruction, by various scripture authorities, he states that the two great objects to be regarded in a religious education, are faith and practice.

"Those great truths which constitute the sum of our faith, are to

be made the theme of frequent inquiry, reading and meditation. That faith, in which the young are to be taught, involves all those high and heavenly considerations, which present to the human mind, the Father of the Universe, speaking from nothing that world of wonders which spreads the earth, and rolls in uninterrupted harmony and majesty, through unbounded and unexplored space—and that provision of mercy—that offering for sin—that rescue of men from the guilt and dominion of iniquity, which caused all heaven to wonder, and bid the Son of the Eternal to resign the joys and glories of the celestial world. In that stupendous gift, the human mind has a theme for contemplation, compared with which, all the sublime ideas of genius, the fancy of poets, the theories of philosophers, and even the most splendid achievements recorded in history, are less than nothing."

In respect to practice, he says that "the duties, which are to be taught, naturally divide themselves into those which relate to God—the Church—their fellow men, and themselves." Under the head of their duty to the Church, are the following very just observations :— "This visible society, framed by the counsel of the Holy One, organized and fostered by Apostles and martyrs, and enriched by their zeal and example, designed as a nursery of souls for heaven, has Jesus Christ for its head, and those ministers who derive their authority from him, for its officers. The design of this society is, to perpetuate a knowledge of the divine laws, to preserve an understanding of the Apostolic and primitive usages and doctrines, and to keep alive that succession of men, who were to administer her ordinances, defend her truths, and maintain her discipline to the end of the world. Thus she was to be the channel of divine grace to the souls

of men, and the door, through which they were to enter into the joys of their Lord. It is one of the most important parts of religious instruction, to impress the knowledge of this fact upon the young, that they owe a debt to this visible body of their Lord, that they ought to understand the manner in which the Church existed in her purest days. Their studies should be carried back to that time, when there was no dispute as to the institution of the ministry, and of the orders of which it was composed. The harmony of society, and the advancement of true holiness, would be most effectually promoted, if this course were pursued. The whole current of scripture, explained by primitive usage and doctrine, would convince them of the great importance of attending to the authority of the Church, through her duly authorized rulers."

On the duty which the young owe to themselves, he remarks:—“On them it devolves, as a duty from which there is no excuse, to employ with diligence and devotion, the means which have been appointed for the promotion of their holiness of heart, and their everlasting felicity. They are not only to be urged to employ the means of grace, but they are to resort to them from motives of love to holiness and virtue; from a sense of their need of divine assistance; from a conviction, that these are the commands of God; from desires to be qualified for the enjoyment of everlasting life; from the consideration, that having been initiated into the Church, they are bound to promote her honour and prosperity; from a due reflection upon the solemn truth, that this world, and all its interests and joys, are fleeting; that though they are young, they are soon to be engaged in other cares, and, ere long, to pass away to other

more solemn and unchanging scenes.”

I shall close these extracts with a brief one, in which the writer, after speaking of the weekly course of religious instruction, which he had commenced for the benefit of the young members of his parish, bespeaks the co-operation of their parents. “In this weekly course of instruction, let me enjoy your countenance and your cordial encouragement. There is nothing so withering to the efforts of any minister, as that coldness, that inattention and neglect of co-operation, under which he sometimes struggles, and which have been too often witnessed.” It would be happy for the clergy, if they could always receive from their influential parishioners, that cordial support and encouragement, in their various endeavours to promote the spiritual improvement of the flock of Christ committed to their charge, which is so necessary to their success, and which it is, beyond all question, their duty to afford them.

B. Y.

For the Churchman's Magazine.

CEREMONIES OF THE CHURCH.

The ceremonies of the Church are often grounds of objection to those who might otherwise be disposed to attach themselves to our communion. The ceremonies of the Church, are few, simple and significant. And though there seems to be, in reality, nothing which can afford just ground of exception, yet they have been a fruitful source of cavil, and are sometimes made a ground of continued separation from our communion. It is not my intention to discuss the propriety and reasonableness of these ceremonies.

If man were a pure intelligence, no ceremonies whatever, would be either requisite or proper: but as he is composed of body and soul; and as a great part of his knowledge comes through the medium of his senses,—“some accommodation to this compound condition of his nature becomes advisable, in prescribing a form for the direction of his public devotions.” I do not recollect to have seen, within the same compass, so philosophical and satisfactory an illustration of those rubrics which direct the postures of standing, kneeling and sitting, during different parts of the service, as that contained in the following extract, which I send you for insertion in the Churchman’s Magazine, if, in your opinion it is deserving of it.

Yours, &c.

B.

“These attitudes are, with great propriety, adapted to the mental affections, respectively supposed to accompany various religious exercises. Thus, we are commanded to kneel, while we are imploring favours, or giving thanks for those already received: this attitude being habitually regarded by us, in common life, as expressive of a sense of unworthiness and humility; the sentiments which ought to inspire us in those parts of the service. We stand while praising God, to signify our cheerfulness, and the lifting up of our hearts; and also, while professing our belief, to denote our steadfastness in the Christian faith. While the word of God is read in the lessons, or expounded from the pulpit, the congregation sit, in listening to it; because these instructions are delivered to themselves primarily, as men; not having, like the prayers and praises, an immediate reference to sentiments of devotion. It is a maxim in philosophy, that an imitation of the gestures

which naturally accompany an affection of the mind, tends to introduce, or to strengthen, that affection. Our devotions are accompanied by the posture prescribed in the liturgy, upon the same principle which teaches us to stand uncovered in the house of God, that being the customary outward sign of respect. All these attitudes then being associated in our minds, with the sentiments which either nature or habits of life attach to them, will, in the hour of worship, call up these sentiments in minds where they do not really exist, and confirm them where they do.”

ON BOWING AT THE NAME OF JESUS.

Among the few ceremonies retained by the Episcopal Church in its public worship, is that of bowing at the name of Jesus, when we repeat it in the Creed. The custom—for it is nothing more, there being no rubric directing it—is founded on Philipp. ii. 9, 10, 11; “Wherefore, God also hath highly exalted him, and given him a name which is above every name; that *at the name of Jesus, every knee should bow, and that every tongue should confess that Jesus Christ is Lord*, to the glory of God the Father.” When, therefore, in rehearsing the articles of our belief, we confess that Jesus Christ is Lord, we accompany the confession with a slight reverence or homage to his name, according to the apostle’s direction. The ceremony is confined to the Creed; because in no other part of the service do we *formally* make this confession, as a part of our belief. Thus does it appear, that bowing at Jesus’ name is a very proper act of reverence, and countenanced by the words of an inspired apostle.

A.

LETTER OF MAR DIONYSIUS.

The readers of Doct. Buchanan's Christian Researches will be glad to learn, that his old friend, Mar Dionysius the Metropolitan of the Syrian Church, is still alive, and that he has lately written to the Church Missionary Society. We give a few extracts from a translation of his letter out of Syriac, by Professor Lee :—

May this letter come in peace and safety to Lord Gambier, Head of the Society which is in the Church of England, from the School of Cottym !

JAH

In the Name of the Eternal and Necessary Existence, the Almighty.

Mar Dionysius, Metropolitan of the Jacobite-Syrians in Malabar, subject to the authority of our Father. Mar Ignatius, Patriarch, who presides in the Apostolic See of Antioch of Syria, beloved of the Messiah. Love from Christ, and from the people of all the churches, to Lord Gambier, the illustrious, honourable and renowned President ; and to our brother Mar Henry, the honoured Bishop of the City of Gloucester ; and to the priests and deacons, and true Christians great and small, in the Church of England, who are devoted to these things and are mindful of them, who both assist and provide that we should teach and preach the precepts of our Lord Jesus Christ. Love from God, and Grace from His only begotten Son, and protection from the Holy Ghost, be with you all evermore ! Amen.

Beloved, kind and honoured brethren in Christ, we would make known to you, in a few words, what has happened to us from the depth of our poverty.

We, who are called Syrian Jacobites, and reside in the land of Malabar, even from the times of Mar Thomas, the Holy Apostle, until the wall of Cochin was taken in the reign of King Purgis, kept the true

faith according to the manner of the Syrian Jacobites, of real glory, without division or confusion. But by the power of the Franks, our Jacobite-Syrian Fathers and Leaders were prohibited from coming from Antioch ; and, because we had no leader and head, we were like sheep without a shepherd ; or like orphans and widows, oppressed in spirit, without support or help. By the power and dominion of the Franks, moreover, and by the abundance of their wealth, and the exertions of their leaders, all our Syrian churches in Malabar were subdued, and turned to the faith of the Pope of Rome.

In the year of our Lord, 1653, came our Spiritual Father, Mar Ignatius, the Patriarch, from Antioch to Malabar ; but, when the Franks knew this, they brought the holy man to the walls of Cochin, imprisoned him in a cell, and gave no small money to the king of Cochin. They then brought out the good man, and he drowned him in the sea, and so put him to death. But when we knew this, all the Jacobite-Syrians in Malabar assembled in the Church of Mathancherry, which is in Cochin, and we swore a great oath, by the Father, Son and Holy Ghost, that henceforth we would not adhere to the Franks, nor accept of the faith of the Pope of Rome ; we accordingly separated from them. A short time after this, some of our people again joined them, and received the faith of the Pope.

Again, in the year of our Lord 1753, came to us some holy Jacobite-Syrian Fathers from Antioch, who turned us to our true ancient faith, and set up a high Priest for us.

We now have fifty-five Jacobite-Syrian Churches in Malabar ; and, as the Franks are more powerful and rich than we are, they are hourly laying the trap of the Pope for us, and endeavouring to take us in it ; and, from the power of a kingdom

filled with idols, the heathen have subdued us Jacobite-Syrians, just as Pharaoh, King of Egypt, subdued the Children of Israel, and had no pity.

And, as the Lord sent Moses and Aaron, and delivered the children of Israel, from the house of bondage of Pharaoh King of Egypt, so the Lord beheld our sorrows and afflictions; and there have been sent to us an illustrious leader named Macaulay, and Mar Buchanan, the illustrious Priest: and when they came to us, and saw our subjugation and sorrow and poverty, they brought us forth from the house of bondage, and consoled us with kind words, and assisted us with money.

After this, another illustrious leader was sent to us, named Monro: and as Joshua, the son of Nun, brought Israel to the land of promise, and put them in possession of Canaan, so did this illustrious, discerning, and prudent leader, bring back and save us poor people from the hand of violence; and he built a school and one church for us, in the place called Cotym; which he did with great trouble, labour and expense, in order that our eyes, made dim by the depth of our poverty, may be opened by the knowledge of the declarations of the holy and divine books. All the deacons, moreover, and children who are taught in the school of our place, are cherished by the assistance of this illustrious leader.

Again the Priest Benjamin,* the Priest Joseph,† and the Priest Henry,‡ our spiritual and temporal friends, brothers and assistants, whom you have sent to us, that they may root out the thorns and tares from among the children of God, are anxiously seeking all the requisites for the redemption of our souls, as well as constantly teaching

all the deacons and children of our place the English language.

The books of the New Testament which ye sent us, we divided, and gave to the churches in Malabar; and with great joy does every man present his prayer unto God for you; and we trust in our Lord Jesus Christ, who is merciful to those who show mercy, that he will give you a good reward in the day of judgment, even thirty, sixty, and a hundred fold, for your work and labour for us, and that he will make us rejoice with you. But we are unable to recompense you by any earthly riches; the more, however, shall we supplicate God daily, that your dominion may be increased, and that he would subdue those that hate you under your feet; and daily may your preaching in Christ Jesus be increased; and may God raise up among you leaders who fear God, and who are kind to the poor, endued also with knowledge and prudence!

We have heard, too, that the people of your land are beseeching God for us, that he would supply and complete that which is defective and imperfect, both in our bodies and souls.

Respecting Samuel the Priest,* who is held in honour by us, we received the letter which he sent by the hand of Joseph the Priest; and we read and understood what was written in it: and very much did we rejoice, with exceeding great joy, on account of your friendship for us. And may the Lord, who both hears prayer and grants petitions, lengthen your lives and increase your peace!

But we call to mind the adage, "A glance is enough for the intelligent," and avoid prolixity. Besides, James,† the honoured Priest, will

* Rev. Professor Lee.

† Rev. James Hough.

*Mr. Bailey. †Mr. Fenn. ‡Mr. Baker.

make known to you all that is going on among us. And I, the Metropolitan, Mar Dionysius, your friend, very cordially salute you : also Abraham the priest, our obedient servant, and all the deacons, and children that are in the school. All the priests, moreover, and deacons, and the whole congregation of christians who are in all the churches in Malabar, salute you.— May grace be with you all : even so, Amen.

Our Father which art in Heaven,
&c.

Remain firm in the power of Jesus.

In the year of our Lord, 1821.

On the third of the month Ranun
the first, Friday.

From the school of Cotym.

MAR DIONYSIUS.
Metropolitan of Malabar.

—
For the Churchman's Magazine.

LENT.

The following reflections on the season of Lent are offered for publication in the Magazine, with the hope, that they may not be deemed unseasonable or unprofitable.

The Church, at this time, both outwardly and spiritually, puts on her penitential garments. Her external tokens of joy, are exchanged for those of sorrow : And in the place of her high and animated songs of praise and gratulation, she now utters the voice of lamentation and woe ; and in her affecting services, calls upon her dutiful children, to unite in the interesting exercises of self-examination, serious meditation, devotion, mortification, self-denial, penitence and contrition.

To a very brief and hasty consideration of some of these exercises, therefore, it is my present object to call the attention of the reader.

Self-examination is one of the first duties which we are called upon to perform. Preparatory to the commemoration of the humiliation and sufferings of our Saviour, we should call our sins to remembrance. This alone will bring us to a realizing sense of our unworthiness. This alone will enable us to estimate as we ought, the value of the sacrifice, by which pardon and salvation have been purchased for us. At the annual return of this period, therefore, let us pause and look back upon the past. Let us pass in review the various objects which have engaged our attention, and the several pursuits in which our time has been spent. In this review, let us be true to ourselves. Let us not endeavor to obliterate the remembrance of things, which excite unpleasant sensations. That probing which is the most painful, is usually the most salutary. Let us rather confess our wickedness. Let every thought, and word, and deed, be tested by the holy precepts of the Bible ; and where they are found to be such, as neither our God nor an awakened conscience can approve, let us not attempt to smother reflection, nor close our eyes upon their enormity. Laying aside our self-love, and every arrogant claim to sinless perfection, let us judge, not only our conduct, but our hearts and motives also, with the same rigid fidelity and impartiality, to which every thing must submit on the day of final trial. What have we done, of which a just and holy God can approve ? How small the amount ! How trifling, when compared with the number and magnitude of our transgressions ! Nay, among our best deeds—among those on which we can dwell with the most satisfaction—how few can we remember, which do not carry with them, the most glowing marks of human frailty and imperfection ? And when we think of the passions which have swayed us, the motives

which have governed us, and of our numberless deviations from the righteous commandments of our Lord, how forcibly shall we be impelled to those devout and penitential exercises, which are also among the duties appropriate to this solemn season !

Of these, *serious meditation* is an exercise of great interest and importance. Amid the cares and distractions of the world—amid the calls of business, and the invitations of pleasure—amid those attractions and enticements by which we are surrounded—the mind finds but little leisure to dwell on serious things. From many a life, sober reflection is so entirely excluded, that the summons of approaching death, is not unfrequently the first thing to call the heart to pious contemplations. Nay, so prone are we to put off the thoughts which disturb our feelings, that serious meditation probably forms too small a part of every life. How judicious, then, is the appointment, by which a certain portion of the year, is expressly set apart for this and other profitable exercises of the mind!—when the Church, in her appropriate service, sets before us a striking exhibition of our fallen condition, of the evil consequences of sin, and of the dangerous state of every soul which has not embraced the terms of reconciliation ! And shall we not avail ourselves of the benefits of this appointment? Shall we not profit by the instructive lessons which are thus provided? Shall we not improve the opportunity thus afforded for holy contemplation? Surely, if we can be persuaded to think but a single moment on the brevity and uncertainty of that life, in which so much preparation is to be made for eternity ; if we can be induced to turn a single thought on futurity ; we shall not deem any portion of our time too great to be devoted to serious things. We shall esteem it our highest privilege, to retire from the tumult of worldly care ;

to escape the distractions of business ; to turn a deaf ear to the invitations of pleasure ; to disregard the attractions and enticements of the world ; to commune with our own thoughts ; and, above all, to enjoy that spiritual communion with our blessed Lord, which is the only source of genuine consolation in this state of existence, or in that which is to come.

Prayer also, is an exercise of vast importance, and one particularly demanded at such a season. Prayer, being the prescribed mode, in which the creature is to make known his wants to the Creator, and through which he is to express all his devotional feelings, is always the delight, no less than the duty of the Christian : But there are particular times, when its delights are greatly enhanced, and when we feel the full force of our obligation to engage in it. When we feel our dependance upon God ; when we are duly sensible of our unworthiness ; when we reflect on the painful sacrifice, by which our sins have been expiated ; when we contemplate the sufferings to which the Son of God submitted for our sakes ; our souls are in heaviness, and our hearts are bowed down, until we find relief in prayer, and venture to look up to the mercy-seat for pardon. To excite these feelings, has been a leading object with the Church, in the appointment of her services for this particular season. At such a time, then, may we not hope that her object will be attained ; that such will be our feelings—such our reflections—such our contemplations ? Shall we not seek, in these devout exercises, that comfort and consolation which the humbled soul requires ?

And may we not further hope, that these duties will be accompanied by that *abstinence* and *self-denial*, which our Church recommends, and which our Saviour inculcates, both by his precepts and example ? It is not to be expected, perhaps,

that these penitential exercises will be carried to so great a length at this time, as they were in the early ages of the Church: Nor does our ritual prescribe the measure of abstinence or self-denial, to which it shall be the duty of the Christian to conform. It would not comport with the freedom of the gospel, to impose penances of any description. But, if our self-examination be faithful; if we give way to suitable meditations; if our prayers be frequent and fervent; and if our hearts be really warm with devotion; we shall feel no desire to pamper the appetite, nor much relish for sensual gratifications. During such a season, the Christian should abstain from choice, from those indulgencies, which at other times, might be deemed neither improper nor unreasonable. Amusements and recreations, even though they be innocent in themselves, may justly be deemed unbecoming and unsuitable at such a time. A devout commemoration of the self-denials to which our Saviour submitted, and a suitable regard for the example of the primitive confessors and martyrs to the Christian faith, would seem to require some measure of conformity to the pattern which they have set before us. To devote any portion of the time, therefore, which the Church has set apart for this commemoration, to the vain and corrupting pleasures of the world, would indicate a degree of thoughtlessness and indifference, with which the Christian character ought never to be deformed. So far then as the Church to which we belong is concerned, let this season of Lent be improved as a pause for preparation for the solemnities which are to follow. Let all our actions correspond with our professions, and with the distinguishing characteristics of our Church. And let us look forward to the day, when we are to commemorate the last sufferings of the Saviour, and his final expiation

on the cross, with that perfect love, and that entire devotedness of heart, which cannot fail to render our religious duties our chief delight, and the service of our Master the sweetest toil.

Finally, let us manifest, on this occasion, that *inward penitence* and *contrition*, which, as unworthy and humbled sinners, we are bound to feel. Let us be really and truly *sorry for our sins*. Let us reflect, that no outward show of penitence, can be substituted—for that *godly sorrow, which worketh repentance to salvation, not to be repented of*.—Sorrow for sin, must begin at the heart, the source and root of moral defection. Vain, therefore, will be every penitential exercise—vain will be every religious observance—if it be not attended by that inward contrition, which bows the heart, and bends the affections to the will of heaven. We must feel sorry for our sins, because they are violations of the commands of that pure and perfect Being, whom we are bound to adore, and whom we profess to love. We must feel sorry for our sins, because they are the source of all the miseries of this life, and of all the terrors of the life to come. We must feel sorry for our sins, because they brought ruin and death into the world, and nailed the Redeemer to the cross. If we do feel this sorrow, it will indeed work repentance to salvation. And if we are brought to this repentance, it will be manifested in a new and more holy life, in a closer conformity with the precepts of the gospel, and in a higher degree of zeal for the honour and glory of God, and the salvation of men.

May this solemn season be so improved, then, that the Church shall not put on her penitential garments in vain—nor in vain call upon her children to unite in those interesting duties which she prescribes.

For the Churchman's Magazine.

NEW EDITION OF DR. CLARKE'S COMMENTARY.

Messrs. Editore,

Proposals have been issued, "for publishing a new Edition of Dr. Adam Clarke's *Commentary*" on the scriptures. Efforts will undoubtedly be made to give it as extensive a circulation as possible. And in order to ensure this, various agents will be appointed, who will probably solicit many of your readers to become subscribers. Persons, who are not much conversant with books, always labour under considerable disadvantage, when they are called upon to subscribe to a work with which they are unacquainted; and for the character of which, they must be dependent upon the recommendations which accompany the prospectus. Now very few, it is presumed, know with what facility, names, which in other respects are deserving of confidence, are obtained for almost any work; (it would seem) without much regard to real merit, provided the object of the work be commendable. It is not with the plan of obtaining recommendations for publications, that I would find fault; but with the indiscriminate liberality with which persons of distinction, who are honoured with the solicitation of their opinions and names, give the publishers the whole weight of their recommendations, in behalf of their proposed publication. The business of book making is now carried on, in this country, to a great extent by subscription—And no means which are thought calculated to swell the number of subscribers, are left unattempted. An indispensable prerequisite, is the recommendation of those individuals, whose character and situation in life entitle them to respect and confidence. Thus the unsuspecting and the unwary, are often induced to subscribe for publi-

cations of little value, and sometimes to involve themselves in expenses, which their pecuniary circumstances by no means justify. The evil has become one of great magnitude; and it requires to be corrected by some means, or another. Immense sums are annually drawn from the community, to enrich a few individuals; frequently from those who have nothing to contribute for such objects without injustice to their families. The public ought to be on their guard against indiscriminate subscription; and correct information, through some independent and qualified vehicle, ought to be conveyed to them, concerning the character of such works, as they may be solicited to patronize by their subscription. With such information, they would be prepared to meet the agent of the publishers, and qualified to make their election among the various publications which solicit their patronage.

I have thrown out these imperfect, but I trust not unuseful hints, hoping that they may serve as a caution to your readers, on the subject of subscription generally, and suggest to the editors of the Magazine the importance of appropriating a department in their valuable miscellany, to the communication by reviews or otherwise, such information, concerning the various works which are issuing from the press, as in their view, may seem best calculated to promote public good.

I should not have troubled you with these observations, had not the prospectus of Dr. Clarke's *Commentary* been handed to me, the other day, in a way which led me to conclude that there would be a pretty general solicitation for patronage of the work. In my view it is a work of mixed character, and not exactly adapted to the wants of common readers. It contains a large proportion of critical matter, which, however pleasing to the learned, must be

unprofitable to the common reader. Dr. Clarke is a man of vast erudition, and in oriental literature he has, probably, few superiors. He has brought his stores of learning to bear upon the criticism and explanation of the sacred volume, with a good deal of critical and logical acumen. His practical observations are for the most part just and pertinent; and his doctrinal views are, with a few exceptions, sound and orthodox. He has the reputation of great candour and liberality. His work contains a great deal of curious and valuable matter, which he has collected with much labour, and which contributes, perhaps not unprofitably, to swell the size of the work. But to this character, there are, (if I may be allowed the expression) several considerable drawbacks, which will probably satisfy your readers, that it is a work, which it will hardly be for their interest to patronize; especially when there are other works of the same kind, less expensive, and better adapted to general instruction and edification. Dr. Clarke's Commentary is not altogether free from Sectarian prejudices, and he sometimes adopts a canting phraseology, not suited to the taste of sound and enlightened Christians. Some of his illustrations are extremely fanciful: and he is sometimes chargeable with a degree of literary trifling incompatible with the dignity of a commentator. Some of his views of Christian theology I conceive to be defective, though he is much more free from imperfections, doctrinal unsoundness and redundancy than Scott. For common use, both works are too voluminous; and Clarke's in particular contains a great deal that must be unedifying and useless. It would not be difficult to substantiate these remarks on Dr. Clarke's

Commentary, by quotations from every part of the work. But as my object is merely to caution your readers on the subject of subscribing for the Commentary without due consideration, this would be a departure from my purpose, and protracting this communication beyond the limits which I had prescribed.

After having made these observations, it would seem expedient to recommend some commentary to the readers of the Magazine, adapted to the purposes of general instruction and edification. But for this, the writer of the present article feels himself unqualified. "That there is required a commentary of modern date, accommodated to existing circumstances and the state of the public mind," there can be no question.

The several Bishops of the Church have recommended as suited to the present wants of the Church, the family Bible of Drs. D'Oyly and Mant, chaplains of the Arch-Bishop of Canterbury, originally published under the patronage of the Society for Promoting Christian knowledge, and now republishing, (with alterations chiefly designed to increase its practical and doctrinal tendency,) under the direction of the Right Rev. Bishop Hobart. "What especially recommends this work, is its comprehending of remarks from the works of sundry divines of the Church of England at different dates." The work is adapted to all the purposes of a family Commentary, is comprised in a much smaller compass, and afforded at less expence, than any other now offered to the public. And it is to be hoped that Churchmen, who are desirous of possessing themselves of a work of the kind, will give this a preference to any other.

D. B.

For the Churchman's Magazine.

ON RELIGIOUS READING.

Messrs. Editors,

I was much gratified with the hints of "a Constant Reader," upon the length of the pieces in the Magazine. I also concur in the reiteration of the same intimation, and the additional suggestions of "Clericus," in the last number. In conducting a periodical work, either of a religious or literary character, it is necessary to adapt its contents, as far as possible, to the taste of its readers. While some would prefer to see the various subjects of Christianity presented, in all their relations and bearings, in one connected view; there are others, whose habits of reasoning and of thinking disqualify them for pursuing an extended course of ratiocination, and for comprehending a topic discussed in connexion with all its parts. Readers of this description will be pleased only with short essays, or such as can be perused without much intellectual effort. And I can readily perceive that it is one of the most difficult departments in a religious periodical work, to supply essays adapted to the instruction and edification of this class of readers.

Time was, when what is now considered, "dry and abstract discussion," had more admirers than at the present day—when ideas were preferred to words and sounds; and when argument was more valued, than the visions of a sprightly fancy, and had more weight in forming the judgment, and I may say, the faith of Christians, than tropes and figures; and when there were persons in every walk of life, who read for the purpose of solid information, and who were often capable of holding learned discussions on the abstruse points of theology, as well as of illustrating their practical tendency. The taste for religious reading

has undergone an almost entire change. The admirers of Sherlock, Tillotson and Barrow—of Locke, Leslie and Whitby—of Bull, Secker, &c. have gone off the stage. For the substantial writings of these masters, you will find upon the shelves of religious readers, Bunyan, Hervey, perhaps *The Force of Truth*, and other works of T. Scott; religious tracts and novels, and memoirs of Missionaries, and the tinsel sermons of the day—works, dependent for their reputation, upon the vitiated taste of the age.

Sketches of pious persons, in the humble walks of life,—especially an account of their last moments, the ejaculations which they uttered, and the joys which illuminated their soul, in the last struggles of expiring nature, are now read, by a large portion of those who take religious periodical works, with as much pleasure and edification, as any thing which they contain. I am not particularly partial to them myself; but as it is necessary to conform to the prevailing taste of the age, I would most earnestly recommend, as calculated to produce a more general attention to experimental religion, occasional memoirs of eminently pious individuals, whose years have been past in that privacy and retirement which falls to the lot of by far the greater proportion of your readers.

A COUNTRY PARSON.

To the Editors of the Churchman's Magazine.

ON PAROCHIAL INTERCOURSE.

The observations of Diakonus in your last number, are, I presume, coincident with the experience of almost every christian Pastor. It is often a matter of extreme difficulty, in our *parochial intercourse*, to give to conversation, a religious, or spiritual direction, even when

our minds are *most deeply impressed* with the holy truths of religion ; and a sense of the importance of inculcating them literally occupies our every thought and desire. The frigid indifference with which we so often meet, in opening a religious conversation, especially among those in the more elevated walks of life, the self-confidence and complacency which places them in their own estimation above pastoral admonition, and instruction, and their readiness to impute every advance of the kind to forwardness, impertinence and presumption, are most discouraging, and too frequently dampen the zeal and circumscribe the usefulness, even of those who have more experience and "a higher degree" in the ministry than "Diakonos." But there are others, who constitute not the smallest part of our flock, who cordially encourage us in this most important branch of our profession, receiving our monitions kindly, and contributing, by their observations and enquiries, to mutual instruction and edification. Experienced and well informed christians have it in their power to promote, to an extent which they can hardly imagine, the usefulness of their ministers, especially of those who are just entering upon the duties of their profession, by encouraging them in their parochial intercourse, to exercise a proper freedom and plainness in their religious conversation.

But after all, we fail, in every period of our ministry, to satisfy our own conscience, to render our parochial intercourse instructive and edifying, and to approve ourselves to our divine master, more than on any other account, from practical disregard of the source whence we ought to look for that blessing upon our labours which may render them successful, from a want of habitual and prayerful trust on divine instruction and assistance, from confidence in our own power and wisdom, and

from too little acquaintance with the obstacles to the discharge of our duty, arising from the corruption and deceitfulness of the human heart, and the opinions and practices of the world. Hos. ix. 8. "The watchman of Ephraim was with my God." There cannot be a better description of the *faithful and devout pastor, of his public conduct among men, and of his sweet communion with heaven.* The christian pastor should be always with his God. And he will then be enabled to discharge his sacred trust, with facility and success.

FRESBUTEROS.

THE RICH AND THE POOR.

The rich and the poor meet together ; the Lord is the maker of them all. Prov. xxii. 2.

Much is contained in this verse, equally adapted to the instruction both of the rich and of the poor. Running the eye back through the history of mankind, you will find that the rich and the poor have met in the same exhibition of divine power, wisdom and goodness at their creation ; in the possession of the same faculties, desires, privileges, and image of their Creator ; in the loins of the same common parent ; in the same fall, corruption, wrath and misery. They have also met in the same wonderful exhibition of divine compassion, love and mercy, which redeemed and purchased the salvation of their spiritually blind, and naked, and poor, and miserable race, by the sacrifice of the Son of God ; through the merits of which sacrifice, they are equally entitled to the pardon of sin, the favour of heaven, and a blessed immortality. They have likewise met in the vicissitudes and calamities of the world ; and from generation to generation the

descendents of the rich and the poor have joined each other in the changes of condition, in the enjoyments of wealth, and in the deprivations of poverty ; and time and death have been equally unsparing in their ravages, they slumber and moulder together in the same dreary mansion.

The rich and the poor now meet together on the earth, but seldom without contempt on the one hand and envy on the other, though they have mutual need of one another. They meet in the busy scenes of life, under circumstances which illustrate their mutual dependence. They meet in the temple of Jehovah—in the presence of the searcher of hearts—where the *pure in heart* are in reality elevated to distinction, more desirable than all those created by birth, or honours, or riches. They will all soon meet in the grave, on the same level—subject to the same corruption. They will also meet in the general resurrection, and stand before the judgment seat of their common Lord, with no other marks of distinction than those which are given by their virtues and vices, and their final recompense. According to their characters they shall meet on the same level in heaven, or in hell. Thus it is that the rich and the poor, who have one common maker, meet together.

"The wisdom of God," says Bishop Hall, "hath not thought fit to make all men rich, or all men poor ; but hath intermixed the one with the other, that each of them might have the use of the other ; neither is it for the wealthy to insult upon or oppress the needy ; since it is God that hath made them both such as they are ; and in both can and will revenge any unjust measure that is offered by the one to the other."

"The obvious meaning of this proverbial speech," says Dean Moss, "is, that the rich and the poor are mingled, or rather associated together, as members of the same commu-

nity, under very different circumstances indeed, as to their outward appearance and condition, but with a manifest equality as to their origin and nature."

The obvious inference from the whole is, that the rich and the poor ought to treat each other with mutual tenderness, regard, compassion and kindness, as brethren and fellow-heirs of a better world.

B. R.

For the Churchman's Magazine.

History of the Church in Newtown.

(continued.)

We are very sorry to learn, that some have expressed their disapprobation of the course pursued in writing this history, on the ground that "it is controversial," and "too highly tinctured with sectarian zeal, destructive of the unity of the church." To this, we would only reply, that the church does not acknowledge herself to be a sect, nor does she know any other principle of unity, than a strict adherence to the doctrines and institutions of her Blessed Author, who commanded his disciples to *abide in the vine*. On her banner, is inscribed, **CONTEND EARNESTLY FOR THE FAITH ONCE DELIVERED TO THE SAINTS.** Yet, while she warns her children against error, she forbids *perverse disputings* : 1 Tim. vi. 5. and *vain janglings*. But still exhorts them, to *hold fast the form of sound words*, to mark *them that cause divisions*, to *go not after them*.

We are aware, that it is a very plausible, but in our view, a very dangerous opinion, that all disputing about religion is wrong. This popular and fashionable opinion, is advocated by those modern sects, who know their origin to be but of yes-

terday, and who fear investigation, lest their sandy foundation should be discovered. And this is the ground-work of union schools, and union meetings, which partake much more of the nature of Daniel's image, than of the vision of St. John, when he beheld the Church Triumphant, as recorded in the Apocalypse. All truth, and the church in particular, must be held in existence, through the instrumentality of unwearied investigation, argumentation and defense. Indeed, it is the divinely appointed method of propagating religious truth. Force is not to be employed. Christianity is to win her way by the power of argument, and not of the sword. Look at our Saviour, in the temple, at the age of twelve, *disputing with the doctors, scribes, &c.* True, during his ministry, he principally applied to his miracles and prophecies, for the proof of his missions; but still he addressed the Jews by way of argument, endeavoring to convince them of his real character, by an examination of their own sacred books. If you look into the Acts of the Apostles, and their epistles, you will find them highly argumentative. What a profound logic does St. Paul employ, in confuting the Jewish errors! How anxiously does St. John apply himself to the denial of those false doctrines, which, even in that primitive age, began to be propagated with so much zeal! Here is an example for the imitations of Christians through all succeeding generations.*

* One of the solemn questions in the office for ordering Priests, is put by the Bishop, thus: "Will you be ready, with all faithful diligence, to banish and drive away from the Church, all erroneous and strange doctrines, contrary to God's word?" To which the candidate answers, "I will, the Lord being my helper." Notwithstanding this solemn promise, and the solemn charges of the prophets, Jesus Christ and the apostle, that ministers should be found

Yes, an example of the mode and manner, as well as of the matter—being always ready to give a reason of the hope that is within us, answering in meekness and fear, overcoming evil by doing good. Behold the meek and humble Jesus, at the bar of Pilate; and listen to his reply to the two beloved disciples, James and John, who, because the Samaritans would not receive him, while his face was as though he would go to Jerusalem, asked if they should command fire from heaven to consume them. *Ye know not, said the mild Saviour, ye know not what manner of spirit ye are of; for the Son is not come to destroy men's lives, but to save them.* Luxe ix. 54. This is the spirit, with which we should correct errors and defend truth; and is this by no means contrary or inconsistent with the intrepid boldness of our Saviour, when with a scourge he drove the buyers and sellers from the temple, or the severity of expression, with which he rebuked his disciples, for refusing little children to be brought unto him. Thus the apostles and their successors defended the church; and thus it was established; and thus it was reformed and introduced into this country. And to this same spirit and manner, displayed in the lives and labors of a CUTLER, a JOHNSON, a BEACH, and others, we are, under God, to attribute the rapid growth and flourishing state of the Church in Connecticut.*

faithful, there are some in all congregations, who find fault with ministers, for preaching, as they call it, "too plain," and especially for preaching the distinctive doctrines of the church.

* "The experience of this country," says a late author, "furnishes abundant evidence of the beneficial effects of religious discussion. Suppose for a moment, that, from the original settlement of the country, no controversy had taken place relative to the prin-

Perhaps no man ever possessed the faculty of conciliating the affections of friends and enemies, to a greater degree, than Mr. B. Notwithstanding the daily abuse he received, both from the tongue and pen of the malicious, he met them all on the level; cheerful and easy in his behaviour, he was truly *courteous*; having no guile, he deceived none; having no malice, he sought no revenge, nor ever reviled; unbounded in charity, he was sure to bestow his alms, wherever wanted, without respect of persons. These amiable qualities, gave him a celebrity of character, that silenced, for

ciples which discriminate the Episcopal Church from other religious denominations." Beyond all question, she would have perished. Her distinctive principles being forgotten, and her spirit, of course extinguished, she would have been gradually absorbed by other Societies of Christians. Very many Episcopal congregations have actually disagreed in this way, and all would have disappeared, but for that enlightened zeal for her institutions which controversy has enkindled. Mind gravitates towards mind, not less than matter towards matter. The planets would immediately rush to the Sun, if there were no principle to counteract the force of attraction. And the Church would infallibly have merged in the larger religious Societies around her, if she had pursued the policy, so often recommended to her, of seeking peace, by forgetting every circumstance of distinction between them and her. No body of men will grow without contending for their principles, nor will any attachment be preserved for principles, which it is made an object to keep systematically out of sight. Under such circumstances, the Laity would soon become entirely ignorant of the peculiar doctrines of the Church; the clergy would, in time, become ignorant of them also; then would follow a complete interchange of religious offices; and this could not fail ultimately to draw after it an incorporation of the respective bodies. Of course, the entire mass, would assume the shape and features of the larger divisions; especially, if that di-

a moment, his enemies, and endeared him to his friends. Therefore, when the publication, we have but partially reviewed, containing 106 pages, was put in circulation, it was read with great avidity, and with very different views. It became an immediate subject of conversation, and was a means of removing the prejudices of many, and carried conviction to the minds of the more candid. But a counsel was soon called, and the author and book condemned as inculcating popery and arminianism. Parents forbid their children reading it, and held both up to public scorn

vision should happen to be deeply impregnated with its own separate and peculiar spirit.

Thus all the doctrines and institutions of our church, nay, her existence itself, would be sacrificed to a spurious liberality. The progress and present state of our Church in Connecticut, will furnish a complete exemplification of the truth of these remarks." The writer then descends to particulars, which the reader may find in detail, by reading the life of Dr. Johnson, by Dr. Chandler; and particularly pages 26 to 39. And if he will let patience *have its perfect work*, he will find the truth of the above, and know that "the Church of Connecticut has grown up in the midst of perpetual discussion"—that she is, literally, the child of controversy." In a word, he will learn, that the origin and existence of the church in the New-England States, is owing to patient investigation of religious controversies; and that whenever she has been attacked, either in the last century, by a Dickinson, Graham, &c. or, in the present, by a Miller, or pamphleteering scribblers, it has opened the eyes of thousands, and brought them into the pale of the Church. And that a great proportion of the Episcopal clergy in the eastern States, are conformists from presbyterians, and other sects. Further, that like causes, will produce like effects; and that all overtures of amalgamating the Church and Sectarians, are fallacious, and would lull priests and people into a false sleep, that would generate socinianism, and in the end, infidelity.

and contempt. All this verified the old adage—the blood of the Martyrs, increased the Church. The accession to the church was so great, that in less than a year, their new church would not accommodate more than two thirds. Many of these new conformists were wealthy and liberal, and the next year they erected another building, its dimensions are not known; but it was soon found too small, and remained unfinished.

About this time, there was published a scandalous and vile libel upon the church, signed J. G. supposed to be written by the Rev. Mr. Graham, of Woodbury.

In this pamphlet, the old stories and charges were told over, not in an improved style, as is sometimes the case, but in a style low and vulgar, that was even beneath the language and buffooneries of Thomas Paine in his ridiculing the Bible.—It closed by representing the Church, as an illegitimate daughter of the W—e of Babylon—The Bishops, as the most vile and wretched set of beings that ever disgraced human nature,* and ended with the cry of

* No doubt Mr. J. G. had read the remarks of a distinguished poet, whose unchristian spirit is thus introduced by the Rev. William Jones, of Nayland, in his admirable "*Essay on the Church*." "But the most superlative instance of fanatic malignity, I ever saw, is to be found in the works of *Milton*.—He was a man of perfect and bright imagination, and gifted with a wonderful choice of beautiful and descriptive expression. But the weapon is the worse for its sharpness, when malice hath the handling of it: and imagination is a mirror which can reflect the fires of hell, as well as the lights of heaven, of which I think, we have an example in the following invective against the Bishops of the Church of England: "But they—by the impairing and diminution of the true faith, the distresses and servitude of their country, aspire to high dignity, rule, and promotion here, after a shameful life in this world (which God grant them!) shall be thrown down eternally

persecution. This, at first, was too much; but, after a little consultation, it was deemed acceptable, if it abused the Church. However, a few families doubted whether these things were so; and one old gentleman remarked, "Mr. Beach is too good a man to be thus deceived. Moreover, our gracious King and Parliament, are Churchmen; and can they all be so wicked? I doubt it; we had better examine the subject a little more." The result was, he and several others came into the church, before the pamphlet was answered.

Mr. Beach now wrote a second letter to his dissenting parishioners, in which he says, at the commencement, "As to myself, I regard not his reproaches: Let him rail and try to expose and vilify me as much as he pleases; his wrath is impotent, and cannot hurt me; I do heartily forgive him, and pray God to give him repentance and forgiveness! And as to his reproachful and abusive treatment of the Church, I will only say, *the Lord rebuke*

into the darkest and deepest gulf of hell; where under the spiteful controul, the trample and spurn of all the other damned, who, in the anguish of their torture, shall have no other ease than to exercise a raving and beastial tyranny over them, as their slaves and negroes, they shall remain in that plight forever, the basest, the lowermost, the most dejected, most underfoot and down trodden vassals of perdition."—Conclusion of *Milton's Treatise on Reformation*, vol. 1. p. 274. To which our Author pertinently adds, "If it were put to my option, whether I would be an idiot, without a single faculty of mind, or a single sense of the body, or whether I would have *Milton's* imagination, attended with this fiery spirit of fanaticism, I should not hesitate one moment to determine.

The day of persecution, complained of by Mr. G. which began by the puritans in the days of Queen Elizabeth, and is kept up to this day, will be hereafter noticed as a false alarm, and more universally practised by themselves, than any other sect of the age.

thee. I assure you, as I am not disposed, on so serious a subject, either to be angry or merry; so I shall not go into such a method of defending our cause: *I have not so learned Christ.* The Church does not need such a furious, scolding, delusive management, in defending her: She has stood the test of time, of fire and faggot, of civil rage and tumult, of popish tyranny and enthusiastic anarchy, and is not to be looked out of countenance at this time of day, by the bold insults and brazen effrontery of little impudent adversaries; God has abundantly assured the world, that the Church of *England*, which has ever been allowed to be the bulwark of the reformation, is dear to him, by *delivering her in six troubles, and in seven, by a series of remarkable (I had almost said) miraculous Providences; and having delivered us so often, and from so great Deaths, we trust in him, that he will still deliver us. The wrath of man shall praise thee, O Lord; the remainder thereof shalt thou restrain!*

Mr. Beach then proceeds to travel the ground over again, in meeting all his calumnies, in correcting his errors, and his objections, in a large pamphlet of 114 pages.

He then recapitulates his reasons for conforming to the Church:—

1. That they were destitute of episcopal government, which he proved was first established in the primitive Church, and continued uninterrupted for 1500 years.

2. That their separation was an unwarrantable disobedience to authority, of both church and state, and proved it from 1 Peter, ii. 13; Heb. xii. 17, and a multitude of other passages, cited from profane and sacred history.

3. Thirdly, that their separation made a schism in the church, the mystical body of Christ.

4. Their not reading the holy scriptures in public worship; which he proved to be a positive command of God, from Luke iv. 6; Acts 13; 1 Tim. iv. 13.

5. Their neglect to use the Lord's prayer in public worship, which he proved to be a duty, from Luke xi. 2; Matt. vi. 9, and from the practice of the universal church from the apostles to the present.

6. That they were destitute of public forms of prayer, which he proved was enjoined, from the examples of *David, Solomon, Hezekiah and Daniel*—from John 17; Matt. vi. 9, and xxvi. 44; Acts 4, 24, &c.

7. That they varied from the scripture way of worship, in their people not bearing a part in their public worship. This he proved to be a duty from Judges, xxi. 2; 2 Chron. vii. 1; Neh. viii. 6; Psalm civi. 48, &c.

8. From their neglecting bodily worship, which he proved to be a duty, from the example of our Saviour and his apostles, from 1 Cor. vi. 20; Psalms 95, 6, &c. Lastly, from their teaching their children, "That God had fore-ordained whatsoever comes to pass." All these reasons, he illustrated and demonstrated, in such a forcible and plain manner, as to convince every candid and impartial mind."

He concluded in the following affecting and interesting advice, to those who had conformed to the Church:—

"1. Bear with a christian patience all that load of reproach and obloquy, that is cast upon you by your neighbours, for your conformity to the *Church*. I know what it is by experience, to hear a minister in his public prayer, compare such as conform to the church to the *worshippers of Baal*; at another time compare them to the *hereticks we read of in the New Testament*; at another

time to hear an aged minister say four or five times in one day, that such an one, who lately declared for the church, might acknowledge God and Jesus Christ; as if he was turned *infidel*, yea *atheist*, and did not own Christ nor God. To hear the children in the streets, in mockery, cry, *Glory be to the Father, to the Son, and to the Holy Ghost, &c.* I confess, I have often been amazed and seized with terror, in observing these actions: But how can we blame the ignorant rabble! when their most eminent ministers set them an example, and don't blush even in print, to call our worship, *hum drum—confusion* and the command of anti-christ, &c. But let us pity them, and, as our meek and lowly Master has taught us, pray that God would forgive them, for they know not what they do.

" 2. Let us be careful to adorn our profession, with a virtuous and holy life; without this, being a member of the church on earth, will not recommend us to the acceptance and favor of God. When men profess to belong to the *Church*, and talk warmly for it, and yet, at the same time, live vicious lives, it strongly hardens and confirms them in their prejudices; and they are apt to think, the Church indulges them in their sins; and yet, there is no Church on earth, in which the majesty of holiness, and the great motives to it, are more clearly explained, or more frequently insisted upon. And if we who have the best helps to Godliness, do not live sober, righteous and godly lives, we shall be of all men the most inexcusable.

" And it is very easy to observe, that speculative arguments do not work upon the [bulk] of mankind; they are capable of none but sensible ones.

" Hence it is, that quakerism, which has so little reason to recommend it, and such pitiful arguments

to support it, that we might justly wonder that any man of sense should ever embrace it; yet it gains ground among ignorant people, which is owing chiefly to the apparent gravity and sobriety of the members of that fraternity. Now if *fanaticism* looks so charming, as powerfully to recommend gross errors, what would real virtue and unaffected goodness do towards bringing people unto our communion? I shall conclude with the words of *Bp. Burnet, Past. Pag. 18.* " *It was the opinion that many had of the dissenters' strictness and our looseness, that gain'd them credit.* But they have, in a good measure, lost that good character they once had. If to that, we should likewise lose our bad one, if we were stricter in our lives, if we took occasion to let them see that we love them, and wish them no harm but good: Then we might hope, by the blessing of God, to lay the obligations to love and peace, to unity and concord, before them, with such advantages, that some of them might open their eyes, and see at last, upon how slight grounds they have so long kept up such a wrangling, and made such a rent in the church, that both the power of religion in general, and the strength of the protestant religion have suffered extremely by them.

I am, Dear Friend,

Your Humble Servant,
JOHN BEACH.

A POPISH MIRACLE.

In the neighbourhood of Musselburgh was a chapel, dedicated to our Lady of Loretto, the sanctity of which was increased from its having been the favourite abode of the celebrated Thomas the Hermit. To this sacred place the inhabitants of Scotland, from time immemorial,

had repaired in pilgrimage, to present their offerings to the Virgin, and to experience the virtue of her prayers, and the healing power of the wonder-working “Hermit of Lareit.” In the course of the year 1559, public notice was given by the friars, that they intended to put the truth of their religion to the proof, by performing a miracle at the Chapel of Loretto, upon a young man who had been born blind. On the day appointed, a vast concourse of people assembled from the three Lothians. The young man, accompanied with a solemn procession of monks, was conducted to a scaffold erected on the outside of the chapel, and was exhibited to the multitude. Many of them knew him to be the blind man whom they had often seen begging, and whose necessities they had relieved; all looked on him, and pronounced him stone blind. The friars then proceeded to their devotions with great fervency, invoking the assistance of the Virgin, at whose shrine they stood, and of all the saints whom they honoured; and, after some time spent in prayers and religious ceremonies, the blind man *opened his eyes*, to the astonishment of the spectators. Having returned thanks to the friars and their saintly patrons for this wonderful cure, he was allowed to go down from the scaffold to gratify the curiosity of the people, and to receive their alms.

It happened that there was among the crowd, a gentleman of Fife, Robert Colville of Cleish, who, from his romantic bravery, was usually called Squire Meldrum, in allusion to a person of that name, who had been celebrated by Sir David Lindsay. He was of Protestant principles, but his wife was a Roman Catholic; and, being pregnant at this time, had sent a servant with a present to the Chapel of Loretto, to procure the assistance of the Virgin in her labour. The

Squire was too gallant to hurt his lady’s feelings by prohibiting the present from being sent off; but he resolved to prevent the superstitious offering; and, with that view, had come to Musselburgh. He had witnessed the miracle of curing the blind man with the distrust natural to a Protestant; and he determined, if possible, to detect the imposition before he left the place. Wherefore, having sought out the young man from the crowd, he put a piece of money of considerable value into his hand, and persuaded him to accompany him to Edinburgh. Taking him along with him into a private room, and locking the door, he told him plainly, that he was convinced he had engaged in a wicked conspiracy with the friars, to impose on the credulity of the people; and at last, drew from him the secret of the story. When a boy, he had been employed to tend the cattle belonging to the nuns of Sciennes, in the vicinity of Edinburgh, and had attracted their attention by a peculiar faculty which he had of turning up his eyes, and of keeping them in this position, so as to appear quite blind. This being reported to some of the friars in the city, they immediately conceived the design of making him subservient to their purposes; and having prevailed on the sisters of Sciennes to part with the poor boy, lodged him in one of their cells. By daily practising, he became an adept in the art of counterfeiting blindness; and after he had remained so long in concealment, as not to be recognised by his former acquaintances, he was sent forth to beg as a blind pauper; the friars having previously bound him, by a solemn vow, not to reveal the secret. To confirm his narrative, he “played his pavie” before Cleish, by “flying up the lid of his eyes, and casting up the white,” so as to appear as blind as he did on the scaffold at Loretto.

The gentleman laid before him the iniquity of his conduct, and told him that he must next day repeat the whole story publicly, at the cross of Edinburgh; and, as this would expose him to the vengeance of the friars, he engaged to become his protector, and to retain him as a servant in his house. The young man complied with his directions; and Cleish, with his drawn sword in his hand, having stood by him till he had finished his confession, placed him on the same horse with himself, and carried him off to Fife. The detection of this imposture, was quickly published through the country, and covered the friars with confusion.—*M'Crie's Life of J. Knox.*

may enter into the kingdom of heaven, without having been very wicked during a part of his life; and that a work of divine grace may be carried on by such gentle steps, that the subject of it may be “unable to recount any remarkable history of his conversion.” To this, I will further add, that this progressive holiness which had an early commencement, has usually appeared to me to be freer from inconsistencies—more scriptural—more enlightened, and more abounding in good fruits, though perhaps less showy—than that which had a more marked origin, and was preceeded by an irreligious life.

S.

ON CONVERSION.

Messrs. Editors:—It may afford some encouragement to parents to bring their children up religiously, and satisfy the doubts of some timid but worthy christians, to read a remark of Doct. Doddridge, in his preface to “The Rise and Progress,” on the subject of conversion. The christian world is running so much into the popular idea of sudden conversions—almost to the exclusion of every other—that I was happy to find the following testimony of a divine so highly esteemed as Doddridge, in favour of a pious education, as the best means, under providence, of insuring a holy life. One cannot but be a little surprised, however, that in giving a history of the rise and progress of religion in the soul, it should not have occurred to the writer till the work came to a second edition, that piety might begin very early under a proper education, and like the good seed scattered by the husbandman, “spring up and grow, he knoweth not how.” Still, the extract shows, that in the opinion of this eminent divine, a man

“I must add one remark here, which I heartily wish I had not omitted in the first edition, viz. That though I do in this book consider my reader as successively in a great variety of supposed circumstances, beginning with those of *a thoughtless sinner*, and leading him through several stages of conviction, terror, &c. as what may be previous to his sincerely accepting the gospel, and devoting himself to the service of God; yet I would by no means be thought to insinuate, that every one who is brought to that happy resolution arrives at it through those particular steps, or feels agitations of mind equal, in any degree, to those I have described. Some sense of sin, and some serious and humbling apprehension of our danger and misery in consequence of it, must indeed be necessary, to dispose us to receive the grace of the gospel, and the Saviour who is there exhibited to our faith: but God is pleased sometimes to begin the work of his grace on the heart almost from the first dawning of reason, and to carry it on by such gentle and insensible degrees, that very excellent persons, who have made the most eminent attainments in the divine life, have been unable to recount any remarkable history of

their conversion. And, so far as I can learn, this is most frequently the case with those of them who have enjoyed the benefits of a pious education, when it has not been succeeded by a vicious and licentious youth. God forbid, therefore, that any should be so insensible of their own happiness as to fall into perplexity with relation to their spiritual state, for want of being able to trace such a rise of religion in their minds as it was necessary, on my plan, for me to describe and exemplify here."

To the Editors of the Churchman's Magazine.

THE INDIAN MOTHER.

The following narrative affords a striking exhibition of the strength of maternal fondness, in the breast of an Indian mother. It is taken from the lately published account of an expedition to the Rocky Mountains, under the command of Major Long; and may be interesting to your readers if you should think it admissible into your paper.

O.

"In the year 1814, a trader married a beautiful squaw of one of the most distinguished families in the Omawhaw nation. This match on the part of the husband, was induced by the following circumstances. Being an active, intelligent, and enterprising man, he had introduced the American trade to the Missouri Indians, and had gained great influence amongst them by his bravery and ingenuous deportment. But he at length perceived that his influence was gradually declining, in consequence of the presence and wiles of many rival traders, to whom his enterprise had opened the way, and that his customers were gradually forsaking him.

"Thus circumstanced, in order to

regain the ground he had lost, he determined to seek a matrimonial alliance with one of the most powerful families of the Omawhaws. In pursuance of this resolution, he selected a squaw, whose family and friends were such as he desired. He addressed himself to her parents, agreeably to the Indian custom, and informed them that he loved their daughter, that he was sorry to see her in the state of poverty common to her nation; and although he possessed a wife among the white people, yet he wished to have one also of the Omawhaw nation. If they would transfer their daughter to him in marriage, he would *oblige* himself to treat her kindly; and as he had commenced a permanent trading establishment in their country, he would dwell during a portion of the year with her, and the remainder with the white people, as the nature of his occupation required. His establishment should be her home, and that of her people, during his life, as he never intended to abandon the trade. In return, he expressed his expectation that, for this act, the nation would give him the refusal of their peltries, in order that he might be enabled to comply with his engagement to them. He further promised, that if the match proved fruitful, the children should be made known to the white people, and would probably be qualified to continue the trade after his death.

The young squaw acquiesced in the wishes of her parents, and they were accordingly united.

The succeeding spring, the trader departed for the settlements, leaving her of course at his trading house.

The ensuing autumn she had the pleasure to see him return, having now conceived for him the most tender attachment. Upon his visit the following season, she presented him with a fine daughter, born during his absence, and whom she had nursed with the fondest attention. With

the infant in her arms, she had daily seated herself on the bank of the river, and followed the downward course of the stream with her eye, to gain the earliest notice of his approach. Thus time passed on.—The second year the father greeted a son, and obtained his squaw's reluctant consent to take their daughter with him on his return voyage to the country of the white people. But no sooner had he commenced his voyage, and although she had another charge upon which to lavish her caresses, than her maternal fondness overpowered her, and she ran crying and screaming along the river side in pursuit of the boat, tearing out her long flowing hair, and appearing to be almost bereft of reason. On her return home she gave away every thing she possessed, cut off her hair, went into deep mourning, and remained inconsolable. She would often say that she well knew that her daughter would be better treated, than she could be at home, but she could not avoid regarding her own situation to be the same as if the Wahconda [God] had taken away her offspring for ever.

The trader, on his arrival at the settlements, learned that his white or civilized wife, had died during his absence, and after a short interval devoted to the usual formalities of mourning, he united his destinies to another, and highly amiable lady.

The second season his wife accompanied him on his annual voyage up the Missouri, to his trading house, the abode of the squaw.

Previous to his arrival, however, he despatched a messenger to his dependents, at the trading house, directing them to prevent his squaw from appearing in the presence of his wife. She was accordingly sent off to the village of her nation, a distance of sixty or seventy miles.—But she could not long remain there, and soon returned with her little boy

on her back, and accompanied by some of her friends, she encamped near her husband's residence. She sent her son to the trader, who treated him affectionately. On the succeeding day the trader sent for his squaw, and after making her some presents, he directed her to accompany her friends, who were then on their way to their hunting grounds.

She departed without a murmur, as it is not unusual with the Omaw-haws to send off their wives on some occasions, while they remain with the favourite one.

About two months afterwards the trader recalled her. Overjoyed with what she supposed to be her good fortune, she lost no time in presenting herself before the husband whom she tenderly loved. But great was her disappointment, when her husband demanded the surrender of the child, and renounced for the future any association with herself, directing her to return to her people, and to provide for her future well being in any way she might choose.

Overpowered by her feelings on this demand and repudiation, she ran from the house, and finding a perioque on the river shore, she paddled over to the opposite side, and made her escape into the forest, with her child. The night was cold, and attended with a fall of snow and hail. Reflecting upon her disconsolate condition, she resolved to return again in the morning, and with the feelings of a wife and a mother to plead her cause before the arbiter of her fate, and endeavour to mitigate the cruel sentence.

Agreeably to this determination, she once more approached him, upon whom she believed she had claims paramount to those of any other individual. "Here is our child," said she, "I do not question your fondness for him, but he is still more dear to me. You say that you will keep him for yourself, and drive me

far from you. But no, I will remain with him; I can find some hole or corner into which I may creep, in order to be near him, and sometimes to see him. If you will not give me food, I will, nevertheless, remain until I starve before your eyes."

The trader then offered her a considerable present, desiring her at the same time to go, and leave the child. But she said, "is my child a dog, that I should sell him for merchandise? You cannot drive me away; you may beat me, it is true, and otherwise abuse me, but I will still remain. When you married me, you promised to use me kindly, as long as I should be faithful to you; that I have been so, no one can deny.—

Ours was not a marriage contracted for a season, it was to terminate only with our lives. I was then a young girl, and might have been united to an Omawhaw chief, but I am now an old woman, having had two children, and what Omawhaw will regard me? Is not my right paramount to that of your wife; she had heard of me before you possessed her. It is true her skin is whiter than mine, but her heart cannot be more pure towards you, nor her fidelity more rigid. Do not take the child from my breast, I cannot bear to hear it cry, and not be present to relieve it; permit me to retain it until the spring, when it will be able to eat, and then, if it must be so, take it from my sight, that I may part with it but once."

Seeing her thus inflexible, the trader informed her that she might remain there if she pleased, but that the child should be immediately sent down to the settlements.

The affectionate mother had thus far sustained herself during the interview with the firmness of conscious virtue, and successfully resisted the impulse of her feelings; but nature now yielded, the tears coursed rapidly over her cheeks, and clasping her hands, and bowing her head, she

burst into an agony of grief, exclaiming, "why did the Wahconda hate me so much as to induce me to put my child again into your power."

The feelings of the unhappy mother were, however, soon relieved.—Mr. Dougherty communicated the circumstances of the case to Major O'Fallon, who immediately, and peremptorily, ordered the restoration of the child to its mother, and informed the trader that any future attempt to wrest it from her should be at his peril."

Letter from Eleazer Williams, the Indian Catechist.

The writer of the following letter, Mr. Eleazer Williams, was for several years, a spiritual teacher among the Oneidas. His exertions were prospered by the establishment of a church in that tribe, where members are said to have been well instructed in the principles of the Christian faith, and whose regularity and solemnity in their appointed service have been noticed by travellers with surprize and admiration. The following notice of the consecration of their Chapel, which belongs to the Diocese of the Right Rev. Bishop Hobart, will be found in the "Christian Journal," for October, 1819.

"On Thursday last, the Chapel erected for the Oneida Indians, at Oneida Castle, was consecrated by the Bishop, receiving the name of St. Peter's Church. Fifty-six Indians who had previously been prepared for that purpose, by their instructor, Mr. Eleazar Williams, received confirmation; and at the visit of Bishop Hobart last year, seventy-four were confirmed. Too much praise cannot be bestowed upon the exertions and pious zeal of Mr. Williams, in his successful efforts to bring into the Christian church these infidel brethren; for when he arrived among them, two or three years ago, more than half of the Oneidas were of that description."

Mr. Williams is a man of native talents, and of competent education for the department which he has entered. He is partially of white extraction, being a descendant of the

family of the Rev. Mr. Williams of Deerfield, who were carried into captivity, during the wars of our ancestors with the aborigines. Moved by a desire to extend the blessings of salvation to the more benighted heathen, he has become a resident in the comparative wilderness of the Michigan Territory.

It is trusted, that this, his simple appeal to the benevolence of that Church, whose principles he professes, and labours to promulgate, will not be in vain. It is believed that she will not forget to extend protection to him, who alone, of all her sons, has dared perils in the desert, to raise her banner, and to plant her faith among the miserable natives of this country. It is hoped that she will in *deed*, as well as in *doctrine*, prove her affinity to that Parent Church, from whose pure and ardent spirit has emanated not only the "British and foreign Bible Society," that star of the first magnitude in the firmament of holy Charity; but so many other glorious sources of Missionary light, beaming with unwearied and celestial rays upon the remotest regions of the Earth.

GREEN BAY, (*Michigan Ter.*) }
Dec. 2, 1822. }

Respected Madam,

Your kind Letter was received in due season, and read with much heartfelt gratification; and had not excess of business, with other circumstances, prevented, I should long ere this have had the pleasure of answering it, and returning you my grateful acknowledgments.

I shall be happy to answer the enquiries contained in yours, respecting the "Indians," though I must beg leave to make other than the Oneidas (who are in the midst of civilization and Gospel privileges) the subject of my consideration: For, it was, long since my opinion, that as several different christian denominations were paying great attention to the small tribe of Oneidas, while whole nations more remote, were totally destitute, it was the duty of some to look after those who were *sitting in darkness*.

Under the influence of this opinion, I have left the state of New-York, and taken my abode in the wilderness; nor in doing this, have I left the Oneidas to depart, or be allure from the faith; but under the charge of our

most worthy Bishop, who will take particular care of them, and supply them with instruction;—and who also approves of the step I have taken. Therefore, I hope you will relieve me from a lengthy disertation upon the particular situation of the people, whom I have left, and who, by the by, are well supplied; and accept a short one upon the nations in this vicinity, which, doubtless, will be more interesting, and of those among whom will be found greater opportunity for the useful offerings of charity.

There are in this vicinity, and of such as visit this place, (which is the seat of their trade) several times in a year, three nations of Indians, viz. the Minominies, Winnebagoes and Chippewas:—the latter live at some distance—the Winnebagoes about forty miles, and the Minominies directly in this neighbourhood; all totally destitute of religious instruction, or the least knowledge of the Saviour.

I have now been here three months, during which time I have formed an acquaintance with the Grand Sachem of the Minominies, and found him favorably disposed towards Christianity, and to listen attentively to my instructions: And all whom I have seen of this nation, appear of a docile and friendly disposition; expressing the greatest satisfaction with the Mission, and much wishing to have their children educated.

Thus we see that the prospects are of the most flattering nature, and nothing is wanting but *means*, to reap a most bountiful harvest. But I have to say, with a sorrowful heart, that so little has been given for the support of this Mission, that nothing is provided for myself.

I have a young man with me, wishing to be employed, but who depends wholly upon me for the necessaries of life; and I fear, that, instead of instructing these people in the knowledge of the truth, we shall be obliged, unless some help is offered, to spend our time in cultivating the earth for subsistence.

When I take a view of that which is doing by other denominations to propagate the Gospel among the heathen, I cannot but wish to be at least equal with them, in proclaiming this faith. Let the *Episcopalians* of your state but consider that this is the only mission among the heathen of their order, and I hope for the honor of the Church it will never be said, it died for want of

temporal nourishment. Not only should missionaries be supported, but the wants of these destitute people should be supplied, or at least partially, as many of them would send their children to school, but that they have not where-with-all to cover them.

These children of nature are universally sprightly, and interesting, and appear kind, affectionate, and express the greatest willingness to be instructed. And I may well say with Gregory (through whose instrumentality the Gospel was preached to the Saxons) "*it was pity they should not be co-heirs with Angels in Heaven.*"

To alleviate the wants of these little ones, I have often thought to what a good purpose the useless old clothing of you more fortunate people might be applied—not a remnant which by you would be considered useless, which might not if here be converted to a good purpose—for before they can be collected for instruction, their nakedness must be covered.

Thus, Madam, I have laid before you the outlines of our situation, in which you cannot but discover the great field for usefulness—and at the same time our inability to improve it, merely for the want of a few temporals.—But I am in hopes, that when our situation shall be sufficiently known, the Christian world will not suffer us to despair.

To aid in the accomplishment of this great object, may I not suggest the idea of a Society being formed in your *Dioceſſe* for its support, in which perhaps money and clothing might be collected. Any sums however small would be gratefully received, and faithfully applied to the purpose.

I cannot but hope you will give your undivided support, and awaken others by informing them of our truly destitute situation.

With sentiments of deepest respect,
I am, Madam, your most obedient
Servant,
ELEAZER WILLIAMS.

I have thought proper that *Mr. Levi Brown of Detroit*, receive donations.

OBITUARY.

Died at Norwich, Jan. 21st, 1823,
the Rev. John Tyler, Rector of

Christ's Church, in the 81st year of his age.

This venerable Divine, the last of the clergy in this diocese, who received orders immediately from the Parent Church, was born at Wallingford, Conn. Aug. 26th, 1742. From his earliest youth he gave evidences that he considered not this world his home, but that he was seeking another and better country. While those of his own age were pursuing the trifling amusements of childhood, he was employed in the cultivation of the heart and mind. And such was his proficiency, that at the age of 13, he not only resolved to be a christian, but had made himself so far acquainted with polemic divinity, that he stept from the track of his fathers, and attached himself to the Episcopal Church. This act from a boy of his age, who could give a satisfactory "reason of the hope that was in him," and of the step which he had taken, excited the enquiry of his parents and many of his acquaintance upon the subject of church government; and the result was, that they soon followed him to the same communion. Possessing a thirst for knowledge, and being thus early impressed with a deep sense of the value of souls, he resolved to devote his life to promote their salvation, and the glory of God. He graduated at Yale College in 1765, and after acquiring the requisite theological attainments, embarked for England, and was ordained by the Bishop of London, in June 1768. Thence, under the patronage of the society for the propagation of the gospel in Foreign Parts, he was sent as a missionary to Norwich, where he spent the remnant of his days—a term of 54 years, as a faithful steward and minister of the gospel of our Lord Jesus Christ. His trials, in the early part of life, were such as beset him in common with the Episcopal clergy of that day. During the rev-

olutionary war, though he took no part in the political struggles, yet the mere fact of his being a minister of the Church of England exposed him to many dangers and insults. His church was closed for three years, but following the example of his predecessors, the apostles, he with his little flock assembled on the Lord's day in private houses, where he "continued to teach and preach Jesus Christ" to them, and with them conscientiously to worship the God who created and redeemed them. At the close of the war, the society withheld the assistance before granted him, and left him with a congregation scarcely able to support themselves. He was invited to remove into the king's dominions, to a very considerable living; but he chose rather to dwell with those whom he had brought up, and long fed with the bread of life, though at the expence of a large patrimonial estate. As a companion, Mr. Tyler was agreeable and interesting. As a citizen, he endeavoured "to live peaceably with all men." As a preacher, his sermons were designed rather to inform the understanding and mend the heart, than to play upon the imagination. His natural sweetness of disposition, combined with the piety of his heart, formed in him the benevolent man, and the faithful minister. He was endeared to all acquainted with him; who justly blessed him as the friend of God and man. He continued to discharge all the various duties of his office, till within the last four years, during which time, he was in part relieved by an assistant. Having thus fulfilled his ministry on earth, and "run with patience the race that was set before him," he was ready to be dissolved and to be with Christ; to "render unto God, what is God's" even his immortal soul, that image and impress of his Maker, which he had endeavoured to preserve bright and unsullied. He is gathered to his fa-

thers in a good old age; dying as he had lived, full of faith and hope of a blessed immortality. "Write, blessed are the dead, which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labours, and their works do follow them."

BISHOP WARBURTON'S OPINION OF TILLOTSON'S, TAYLOR'S, AND BARROW'S SERMONS.

"As a preacher, I suppose Tillotson's established fame is chiefly owing to his being the first city-divine who talked rationally, and wrote purely. I think the sermons published in his life time, are fine moral discourses. They bear indeed, the character of their author; simple, elegant, candid, clear, and rational; no orator, in the Greek and Roman sense of the word, like Taylor; nor a discourser, in their sense, like Barrow; free from their irregularities, but not able to reach their heights. On which accounts, I prefer them infinitely to him. You cannot sleep with Taylor; you cannot forbear thinking with Barrow; but you may be much at your ease in the midst of a long lecture from Tillotson; clear and rational and equable as he is. Perhaps the last quality may account for it.

"Taylor and Barrow were incomparably the greatest preachers and divines of their age.

But my predilection is for Taylor. He has all the abundance and solidity of the other, with a ray of lightning of his own, which, if he did not derive it from Demosthenes or Tully, has, at least as generous and noble an original. It is true, they are both *incompti*, or rather exuberant: but it is for little writers to hide their barrenness by the finicalness of culture."

Letters to Bishop Hurd.

POETRY.

EXTRACT—FROM TRAITS OF THE ABORIGINES.

O'er the wild,
 Where Paganism long triumph'd, rearing high
 His desolating ensign, the pure Cross
 Extends its arms, and kneeling at its foot
 The Indian hymns his Maker. Sweet that tone
 Ascends from the lone forest, where, conven'd
 Beneath their chapel's dedicated dome,
 ONEIDA's natives pay their vows to God.
 There they adore that name, which, from the dawn
 Of the sun's brightness, to the farthest bound
 Of his remote declension, " shall be great
 Among the Gentiles." There, with raptur'd voice,
 Ascribe high praises " for the means of grace,
 And hope of glory." There, confess with shame,
 That as the wandering sheep forsakes the fold,
 They all have stray'd; and there His aid invoke,
 Who, the deep sighing of the contrite heart,
 Despises not, nor scorns the humble tear
 Of Penitence. There, supplicate their Lord,
 By his deep " agony, his bloody sweat,
 His cross and passion, by his precious death,
 Burial and resurrection," to behold,
 And spare them in his mercy. There present
 To the baptismal font their tender babes;
 And, kneeling round a Saviour's table, pay
 Homage to Him, who in his boundless love
 Appointed such remembrance. When the rod
 Of Sickness rests upon them, holy prayers
 From consecrated lips, beseech of God
 To strengthen by his Spirit the decay
 Of that which perisheth, and grant the soul
 Remission of its sins, ere it depart
 To be on earth no more. And, when the lamp
 Of frail mortality is quenched, when man,
 Who like the fleeting shadow ne'er abides
 In one continued stay,—when he who comes
 Forth as a flow'ret to the blushing morn,
 Ere the quick-hasting hour of eve, returns
 Ashes to ashes—o'er the mould'ring wreck
 Hope lifts her banner, cloudless as the light,
 Bright with these characters of heavenly truth:
 —The slumberer shall awake; the unseal'd eye
 See its Redeemer; and although the worm
 Destroy this body, yet the dust shall rise
 To Immortality.—

A piece signed " Probit" has been received.—We hope to take some notice, in our next, of Professor Turner's Address, delivered before the Officers and Students of the General Theological Seminary, in December last.

Errata.—In our last—page 39, first column, 13th line from the top, for "acts," read *arts*. Page 63, second column, 27th line from the bottom, for "acts," read *arts*: same page and column, 22d line from the top, for "doctrines," read *devotions*.

